Crowds of Church-Goers Greeting the Warmth and Glow with Worship to God.

SENSIBLE AND SENSATIONAL SERMONS.

Frothingham on the Fate of Foster.

CRIME AND CONSCIENCE.

The Question from the Pulpit, "Shall Murderers Be Hanged?"

CHRIST IN THE CONSTITUTION.

The Rev. Mr. Powers Annihilating the Religious Amendment Arguments.

Dr. Clarke on Christianity and Culture.

Brother Beecher's Return to the Bosom of His Flock.

SERVICES IN CATHOLIC SANCTUARIES.

Father Bjerring and His New Departure in Greek Catholicism.

The clear, sparkling skies of yesterday attracted an immense number of persons from their homes. and when the early church bells were merrily and yet tenderly ringing their chimes for worship the streets in the vicinity of the sanctuaries in all parts of the city were dotted with church-goers whose faces were the pleasant aspect of content and good nature. The pews and aisles in the fashlonable edifices were crowded, and the music and the sermons seemed to have a fresher impress than whether they were disposed to be very deeply devout or otherwise. The spirit of the young opening Spring seemed to pervade all things with a new and strong impulse of awakened life, with gladly in unison. The warbiers in the parks might have been heard in musical response to the mellow peals from the church towers, and the bright and charming Spring costumes of the ladies, which are eginning to be seen, made the scenes out of doors very attractive and picturesque. If every one who was abroad had gone to church there is to doubt that they would have been fully rewarded for the effort, and this idea will be found to be ex emplified, it is believed, in some measure by the racter of the selected discourses, which will be lound reported below.

LYRIC HALL.

onscience and Crime-Prejudices
Against the Death Penalty-The Prin-Conscience iple of Expiation-Revenge and Punishment Should Never Be United-Sermon by the Rev. O. B. Frothingham.

The services at Lyric Hall, in Ferty-second street restorday morning, were unusually well attended. The singing by the choir was, as it always is, exsellent. Mr. Frothingham's subject was, "Conscience and Crime." This theme has been suggested began, by the efforts made to secure a doomed man from the gallows. Clergymen, citizens and men of letters have, with one voice, appealed to the creature. The widow of the slain man adds her touching request to the petition. She begs murder. The children of the man in the Tombs into the justice of this appeal, it is not to be found in the character of the murderer, for he was coarse no blessing to his family and no ornament to society. The murder was unprovoked and accompanied by an insult to a woman. Her protector, an unoffending man, defended her. The miserable wretch cherishes a revengeful feeling against him and watches for an opportunity to discharge it. He seizes the only weapon at hand and kills his fore. If his first yielding to temptation was so brutal as this what would his second have been? If

brutal as this what would his second have been? If even great efforts were made in a fair trial to weigh every atom of guilt it was done in THE TRIAL OF POSTER.

Every procrastination that the Courts allowed was seized upon. It was public opinion that interfered. It was not logic nor reason nor conscience. Public opinion is made up partly of a keen sense of justice, a feeling of pity, a dread of inflicting pain and a moral fear of committing a fault. The prejudice against the death punishment is so strong and stabborn that it can be inflicted only against a vagabond who has no MONEY TO FAY COUNSEL.

and no relatives to intercede for him. If that man is released from his late there is no need of bringing a fellow creature to the gailows. A new kind of penalty should be introduced. Nothing can be more unjust than for a community to pretend to feel towards criminals as it does not feel. Every marder trial is a scene that makes a reasonable man blush. The prevarication, false swearing, deliberate lying and indecent pretence to which men resort is astounding. It takes weeks to recover from the immoral effects of a murder trial. One thing is plain, that the arguments in favor of criminal punishment are repudiated by the practical public mind. This is the selemn text from Genesis in language so ardent that its weeks

cover from the immoral effects of a murder trial. One thing is pian, that the arguments in favor of criminal punishment are repudiated by the practical public mind. This is the solemn text from Genesis in language so ardent that its weight cannot be avoided—"Whoseever sheddeth man's blood, by man shall his blood be shed." If we take away the gallows we endanger life and preperty. The opponent of

CRIME AND FUNISHMENT

brings page after page of statistics to show that the punishment of death has no weight with criminality. He would demonstrate that, where death is decreed crime is greater, and when death is not the penality crime is smaller. Brutality nourishes brutality, yet the people are not persuaded. The relation between punishment and crime has never been established; crime and punishment grow upon the same stem that produces society. Of course where crime abounds punishment is austere. In a barbarous country it is impossible to abolish strict punishment. Where crime is not the rule but the exception it is possible to multigate the law. The prespect of dying at the hands of justice is fearful. Life is sweet on any terms, in confinement and comfort, still is life. In society there are people who make a trade of violence and robbery and who live by crime. They have no fear of death.

and who live by crime. They have no fear of death.

THE GALLOWS TREE

stands side by side with Calvary. The principle of expiation is as old as religion. There is a Calvinistic clergyman in this city whose whole religion is lased upon it. What does conscience require? The utter putting away from the idea of punishment the sentiment of revenge. Vengeance is sometimes spoken of as a natural instinct—something that was handed down to us. The spirit of revenge never prevailed in that solemn antiquity as we knew it. The crime of a king or peasant was treated the same. Cossider what your malefactor is—a poor, untaught, uncared for creature; growing up in viet, badily nurtured. Wickedness is in the very corruption of his blood and in his tisszes—a piece of the offscouring of the earth, living in the mud and mire and becoming like it. Is such a creature as that a fit object to take vengeance upon? It weed be as sensible for a child to attack the stone against which its foot struck. Can we feel vengeance against people whe are only trying to get their share of the things in this world? Nature never indicts punishment. If a child puts his hand in the fire the consequence is pain and a burn. Nature does not break the child's leg. If a man gluts himself with food he has dyspepsia. Nature does not burn his house. A man cannot gorge himself and get off by paying a fing of the page of the consequence is pain and a burn. Nature does not burn his house. A man cannot gorge himself and get off by paying a fing of the consequence is pain and a burn. It is house. A man cannot gorge himself and get off by paying a fing of the consequence is not paying a fing of the consequence is not paying a fing of the consequence is not paying to the paying a fing of the consequence is not paying a fing of the consequence is not paying a fing of the paying a fi

Our whole idea of punishment is so out of joint

The Religious Amendment" to the United States Constitution—An Em-phasic Denunciation of the Movement— Sermon by the Rev. Henry Powers. The elegant Church of the Messiah, Thirty-fourth

street and Park avenue, was very well filled yesterday morning by an attentive congregation, it being announced that the pastor, Rev. Henry Powers, would select as the subject of his dis-course the proposed addition of the religious amendment to the constitution of the United States. The reverend gentleman took his text from Galatians v. 1-"Stand fast, therefore, on the liberty wherewith Christ has made us free, and e not entangled again with the yoke of bond age." In these words, Mr. Powers began, we have an illustration of the spostolic injunction, "Be ye angry and sin not." A certain flery indignation seems to be expressed in them and pervades the entire letter as well, of which they form a part. Evidently the Apostie Paul was righteeusly mad when he wrote this epistle to the Christians of Gaiatia -a fact which you will not fail to perceive if you read it carefully through. But there was a cause for this resentment and a grave necessity for its expres-sion, for the Apostle's official integrity had been assailed and the purity and sufficiency of the Gospel he preached had been called in question. These Christians of Galatia were his own spiritual chil dren, and but a little time before this writing be had imparted unto them the truth as it is in Jesus, in all its simplicity, its spirituality, universality and freedom from every legal and ceremonial restriction whatsoever, and most gladly had they accepted it at his hands, with every expression of esteem and love for him. But, as Luke informs us, certain men had come down from Judea and taught the brethren that "it was needful for them to be circumcised and to keep the law of Moses," and, that they might the more readily

of Moses," and, that they might the more readily accomplish their reactionary purpose,

THESE "JUDALZING TEACHERS"

strove, by mysterious acts and insimuations, to lessen the character and influence of the Apostle and to raise up their own on the ruins, representing unto his converts that if he were to be served as an apostle avail he was yet much inferior to the others, and especially to Peter, James and John, whose followers they professed to be, and aisat their success was far too great for the peace and purity of the Galintan churches, so that great also was the danger that the liberty wherewith Christ had made them free would be thus speedly lost in their voluntary assumption again of the old Jewish yoke of bondage. Hence the hot and righteous indignation of the apostle, and his immediate endeavor to stay se great a perversion of the Gospel. He vindicated his own character as an apostle, that he might vindicate and proclaim the truth with which he had been entrusted; and this he did because he clearly apprehended the sure destruction of the new and better faith if thus it was allowed to be subservient unto the old and worn-out ritual. Mr. Powers then proceeded to give the thoughts by the utterance of which Paul saved the early churches in their time of greatest peril, and continuing said:—But "cternal vigitance is the price of liberty," and "cternal vigitance is the price of liberty," and

when a vanishmen is the price of the price of the variety and now again, as many times bolers throughout these ninetoen hundred years of Christian bistory, this unto us. Nay, rather, it has been assumed and worn in Some degree by the great majority of Christian believers until this present, in spite of the Google; and it is discipled of the Moderation of the Google; and it is discipled of the Office of the Google; and it is discipled of the Office of the Google; and it is discipled of the Office of the Google; and it is discipled of the Office of Off

faith, and the consequent union of Church and State in perhaps the worst of all possible forms. Should this amendment provail Charles Summer and Carl Schurz would be driven from the United States Senate, and such men as Judge Hoar, of Massachusetta, from the House of Representatives, for they are not Christians in the sense of this amendment, and could not, therefore, take the oath of office which it prescribes. In their piaces we should have such "Christian statesmen" as Pomeroy and Whittemore and the plous gentlemen of

Pomeroy and Whittemore and the pious gentlemen of CREDIT MOBILIER FAME.

No wonder, then, that there are protests against the movement. And let us join in such protests, not, however, as those who have surrendered their Christian faith, but first, and with the greatest emphasis, in the name of that holy religion whose truth we confess and love, and one of whose essential principles is by this movement completely abrogated, and in the second place, in our character as Americans who love our country and value the entire political freedom for which it stands; and in the third and last place, in the hope of peace and prosperity and continued progress in the development of every part and function of the body politic under the constitution as it now stands.

Mr. Powers then at length and eloquently submitted his reasons for making these protests, embodying, first, that the proposed amendment is anti-Christian; second, in the name of our common American citizenship, and last, because the amendment is in its nature revolutionary.

The paster's emphatic condemnation of the whole movement evidently received the fullest endorsement from the large congregation.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH. Sermon by the Rev. Dr. E. McGlynn on Prayer-Why We Should Pray and How We Should Pray.

At the principal mass in St. Stephen's church, Bast Twenty-eighth street, yesterday morning, the Rev. Dr. McGlynn, pastor of the church, delivered a plain, practical, colloquial discourse on the nature and necessity of prayer. After reading portions of the Gospel (Matthew xvii., 1, 9) and epistle (I. Thessaionians, iv.), the reverend preacher entered at once upon the discussion of the subject which be had previously promised would form the theme of his discourse. He showed that it was especially appropriate to debate on this subject in this holy seasen, as it was not intended to be a season of penance more than a season of prayer.

GREAT OBJECT OF PENANCE, he said, is to so subdue our baser nature that it may cease to obstruct our better from a union with God, which is prayer. We should understand what prayer is, how we should pray, and what we should pray for. Prayer is generally defined to be the asking of things proper to be had from God in the sense of a petition. In a Christian sense prayer is broader, and is defined as the raising of the mind to God—really

the sense of a petition. In a Christian sense prayer is broader, and is defined as the raising of the mind to God—really

A CONVERSATION WITH GOD.

It is one of the first duties of a Christian, as may be gathered from the teachings and examples of Christ Himself when He says—"Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Here we have His command and His gracious promise. We have the law and the inducement for us to follow it. The life of Christ was a life of prayer. He prepared Himself for His public work by prayer. He did not go into the wilderness only to fast, but also to pray, and during His public work, we read, He spent whole nights in prayer. So we have the positive command and example of our Saviour, and it arises from the very nature of the work we have on hand that we should pray; we should be intent on the saving of our souls; we should be intent on the saving of our souls; we should prayer our souls by prayer to receive the grace of God, which can only be obtained with our co-operation.

THE IDEA OF THE GRACE OF GOD implies a free gift, a something we have no right to but have great need of. To get it we must ask for it; must pray for it. If we had a right to it we might demand it. For this reason it is our Lord says, "ask and you shall receive." Prayer is also commended by the lives and example of the saints of God. The greater saints, we shall find, were the more frequent prayers. A person may not have been good, but he is good as soon as he has learned to pray right. It was said of an enemy of God, "Henold he prayeth." It was thought if he could pray he was no longer an enemy of God.

THE NATURE OF FRAYER.

The nature of a conversation with God can be gathered from our own nature, who wish to converse, and the nature of God, with whom we have to converse.

We should approach God with respect, with awe, with dread. We should endeavor to see God and ourselves. If we succeed in this we shall make a good prayer and shall see ourselves better than we are used to see ourselves. We should remember that all is naked to the eye of Him with whom we are about to converse; that it is not the time or place for array, for strutting, for putting on airs. We have no rights; nothing but duties to perform. We are conversing with one who can see at a giance.

We are conversing with One who can see at a giance.

PRAYER MUST BE CONFIDENT.

We should ask with a confidence based on Christ's own command. If He wishes us to pray it is good for us to pray, and He does not ask us to perform a mere mockery. We should ask with a confidence based on the universely of the confidence based on the Christian virtue of hepe; God's goodness and power on one hand and God's fidelity on the other.

PRAYER MUST BE PERSEVERING.

This arises from the nature of the case. Our prayer is heard even when we do not get the temporal gift we ask for. Is it not good sometimes to have an excuse to talk to some great person; some one from whom we can learn something? With immensely greater force should we find an excuss to converse with God. This is the philosophy of prayer, and prayer is better for us than anything else we can ask unless the grace of God itself. True prayer is like heaven itself, as

The reverend orator then described the manner in which our Saviour had commanded us to pray by explaining the Lord's Prayer, and closed with a fine peroration and exhortation founded on the various peints of his discourse.

JOHN STREET M. E. CHURCH. The Association of Local Preachers-Anmual Sabbath Services-The Folly of Worldly Wisdom-The Plan of Re-

demption.

The annual and special services of the local preachers of New York and Brooklyn in connection with the Methodist Episcopal Church were held yesterday, morning and evening, in the John street Methodist Episcopal church. When the centenary of Methodism was celebrated in this church a few years ago, the Association of Local Preachers gave to the church a contribution of \$1,000, which fund was invested in interest-bearing bonds for the benedt of the church, and the trustees of the church in recognition of the generous spirit of the offering resolved to set apart one Saboath in the year for special services by and for the local preachers. At this annual gathering all the local preachers who can do so are expected to be present, either as worshippers or officiating in the services. There are about FIFTY LOCAL PREACHERS of the Methodist Episcopal Church in New York and Brooklyn.

of the Methedist Episcopal Church in New York and Brooklyn.

At the morning services yesterday the pulpit rostrum was occupied by the Rev. L. S. Weed, pastor of the church, and the Rev. Daniel T. Macfarlane and other local preachers. Among the other preachers present were Messrs. Charles Applegate, Dykeman, Owen, Van Buskirk and Carr. After the usual intreductory exercises

The Rev. Mr. Macfarlane selected as the text for his sermon the thirtieth verse of the first chapter of the First Epistle of Paul to the Corinthians. The preacher said that from a perusal of this chapter it could be learned that there were dissensions in the Church at Corinth; that Satan had been at work, and that it was a noticeable lact that whenever the sons of God met together Satan was most certain to present himself; and so it came about that some of the members of

declared themselves as followers of Paul, some of Apollonius, others of Cephas, and still others proclaimed themselves as followers of Christ. It was in reference to this that Paul in his letter reproved them and urged upon them that Christ should be to them all in all. Christ sent him to declared by the power of the apoatolic eloquence and not by the spirit of God. In other words, it was by the wonderful mercy of God, His goodness, His love and His truth that they were to be saved, and it was through His Sou, as the source of all divine goodness, that they were to derive all wisdom, righteousness, justification and sanctification. God had made

CHRIST THE SOURCE OF ALL WISDOM to ms, and in compassion with this wisdom all earthly wisdom was as naught and but foolishness. Of what avail in the life of eternity would be the to the world? Imagine a Darwin or a Huxley, the science of a Darwin or the philosophy of a Piske? What sort of missionaries would be the to the world? Imagine a Darwin or a Huxley, the science of science and morality. But let a disciple of Jesus Christ, with his mind well stored with

simply and plainly, and some heart would be touched by

THE DIVINE MESSAGE
and brought to the feet of Jesus in submission.

The preacher then proceeded to extol the glorious fruits of Christ's redemption of the world; of the divine grits through Jesus; of wisdom, righteousness, sanctification and redemption, and closed with an earnest exhertation to his hearers to avail themselves of these priceless benefits sent down by God from heaven that man might take part in the work of his own salvation.

IN THE EVENING
the services were of a more miscellaneous charac-

ter, and consisted of brief addresses, interspersed

THE RUSSO-GREEK CHAPEL. A New Departure for Greek Catholi-cism - An English Service and a

Crowded Church. into the little chapel of the Russian Embassy in Second avenue, near Fiftieth street, in this city, Rev. N. Bjering pastor. It is perhaps already generally known that the pariors of the pastor's house have been fitted up as a chapel, and there the services are conducted every Sabbath. Recently the little chapel received a new coat from the hands of the painters and artists of the greatly relieved the sombre white which it wore before. But the feature of deepest interest is not

before. But the feature of deepest interest is not the coloring of the ceilings and walls and panels of the chapel, nor the richly embroidered vestments of the priest and his assistant, though these are attractive, but rather the rendering of the entir e Services in English and in Russian by the Rev. Father Bjering and his assistant. But there came such a pressure upon the pastor, not only from his own little flock of Russians and Greeks, but from English-speaking Catholics and Protestants here who occasionally visited his chapel, for a complete English service, that he could not well turn them away. Hence after much labor, and with the authorization of the "Most Holy Governing Synod of Russia," the Rev. Father Bjering has translated into English the old liturgies of St. John Carysostom and Basil the Great, the fathers of the Church, which have been preserved to the faithful in all these ages in Greek and Russian. Yesterday was The Second Sabbath of Trila.

of this new régime, and it worked admirably. The liturgy is pristed in pamplet form, and certain portions are set to music for the use of the choir, which consists of three male voices—treble, temord anofthe deep bass voice of the assistant. The choir is not yet thorough master of the language and the music, but with a little more practice will improve, no doubt. The chapel is too small for female voices, and indeed for many or strong male voices, and indeed for many or strong male voices, and indeed for many or strong male voices, or the service were complimented on the part which the latter bore in the service. The prayers opened with an invocation to the Trinity, a prayer for salvation, for the peace of the world and the stability of "the holy churches of God" and their unity, for this particular church, for the governing Synod and its tolshops, presbyters, deacons, &c., for The IMPERIAL MOUSEHOLD OF RUSSIA, and for the overthrow of their enemies on every side. Then follow prayers for various objects, such as for those who are sick or in bondage, in dange

Sermon by the Rev. S. J. Stewart-A Picture of Modern Society—Steeped in a Slough of Mawkish Sentimentality— The Ruman's Revolver and Society's Handkerchief-Social Strychnine With a Rhetorical Crust.

At the United Presbyterian church in West At the United Presoyterian church in West Twenty-sixth street a sermon was preached yesterday, which was piquant with ideas and suggestions worthy of the consideration and reflection of those who have the good of society and the preservation of the dignity of justice at heart. The church is a small one and was slimly attended, but the lack few heart agreement which distributed the second street and the second se the lucky few heard a sermon which did not fall to make an impression on them. The text of the sermon, which was preached by the pastor, the Rev. S. J. Stewart, was taken from Genesis ix., c. "Whose sheddeth man's blood by man shall his blood be shed; for in the image of God made He

some length on the law he had just quoted. He said it was one of the oldest rules to be found in

sale it was once of the closest fules to be found in
the Holy Hook. As the law regarding the disposition of the man who killetin his brother is the oldest
so also is the crime of murder the first grand crime
committed by the children of men. Cain siew Abel
and the carth. We learn from Genesis that the nile of
An EYE FOR AN EYE, A TOOTH FOR A TOOTH,
is not only a human law but a divine one, and the
efficacy of putting this ruie into practice is proven
by all history. Society is a vast structure, and its
strength and durability rest not alone with any one
nation or class, but upon the individual actions of
its individual members. Each man should consider that a certain amount of the labor of upthem he weakons or ducebays. Its rule his part of
the labor fails on other shoulders.
Such is the present condition of society that
the few who have obeyed the laws are unable
longer to uphold the edifice. It is fast failing, and
when it falls it is the law-abdiding citizens, who
have striven to uphold it, that will be ruined in the
crash, and not these who have descred the building and are without its bounds. Law-abdiding citrules, leave the noble mansion to fail, and, in a
wild passion of anger, pursue and destroy those
who have been instrumental in causing the fearful
calamity. When this is done they will return had
rebuild. The rottenness and dilapidation of the
present structure are such that it will not stand
patching. Reasoning men know this, and the day
is not far distant when these very cool and calculating citizens will resolve themselves into holcaded and rid themselves of these traiters and rebels.
In these days of the Credit Mobilier expose and
the unveiling of the shameless sins of municipal
marauders people very naturally become very
sceptical of the existence of anything noble or
honest in our pelitical or social organizations.
They are disposed to say that the reason crime
goes unpunished is that our legislators either have
not the ability of our entire the period of the period.
The residence

ST. PATRICK'S CATHEDRAL The Lesson of Christ's Transfiguration-

A very large congregation attended the services at the Cathedral yesterday. The Rev. Father Kean dastriptive of Christ's transfiguration. But the

portion of the text towards which he more particularly called attention was the words uttered by the Voice, "This is my beloved Son, with whom I am well pleased. Hear ye Him." The reverend Father spoke in opening of the two missions of Ohrist on earth—the one being to teach and the

Christ wrought many miracles on the earth, in-

Christ wrought many miracles on the earth, including the raising of the dead, making the lame to waik, changing the water to wine, &c. At the same time He concealed His divine majesty and beauty, but on the occasion of His transfiguration to His three beloved Aposties He gave more glorious proof of His divinity by giving them a glimpse of His majesty. All this was done to prove to them His divinity and mission. We see the necessity of teachers from the errors of the pagans regarding the object of our creation, and also from the theories of modern philosophers, who fail into the error of lowering man to the level of the brute creation. Christ came to save the precious lives of His children, but we do not hear Him now because there are

No MHACLES PERFORMED.

The minister quoted from the words of God to the rich man from whose table Lazarus ate the orumbs to show that miracles would have no effect now. God declared to the rich man that his brothers, to whom he wished a messenger sent, would not believe even if one rose from the dead. So to-day, said the minister, if one rose from the dead, there are some who would not believe. Our holy religion is enough for us, if we follow its precepts. Let us not be incredulous. The word of God has reached us from past generations. God declares to us that Christ is His only begotten Son, who He has sent to you, brethren. This is what the eternal Father says to us. We are to hear His words from the Church he has established. The Church is a sure guide for us, and it will last until the crack of doom. Here in the Church and the word of God, that the Church has preserved,

WE GAN GET THE WORD OF GOD IN ALL ITS PUBITY. God says, "He wooh hears you, hears Me; he who despiseth you, despiseth Me." So we find He has appointed the Church as teachers of His Werd, and it we hear the Church we hear Him. If we despise the Church we despise Him. We cannot accept some truths and discard others. St. James declares to us that the who bears you, hear ye Him." He did not say hear Him in a part o

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Nature of Spirituality and Morality-We are Made of God and Every Man Creates God-Moral Selfishness-What Mankind Is Cannot Be Learned by Law-The Religion of the Fu-ture-Sermon by the Rev. H. W.

Yesterday the pastor of Plymouth church was velcomed back from his Western tour by an immense congregation. The holy sacrament—deferred on account of the pastor's absence—was administered yesterday morning. Mr. Beecher's text was Matthew xxii., 37-39, inclusive—"Jesus said unto him, thou shalt leve the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt uttered not once or twice, but was made the root

and fountain of all the apostles' teaching.

The antiquity of this view is to be considered. It is a fact that the Divine character was delineated. years ago. Time has added nothing to it, nor has years ago. Time has added nothing to it, nor has it taken anything away. Although principles have been opened up and the knowledge of the Divine method of creation has increased, yet no knowledge has been thrown on the Divine nature. It shone out as bright 3,000 years ago as it does

edge has been thrown on the Divine nature. It shone out as bright 3,000 years ago as it does to-day.

There are two natures in man—a physical nature and a soul nature—and in regard to both there is the development of the grand principle of this DIVINE RIMENT.

"Thou shalt leve the Lord thy God with all thy heart and thy nelghbor as thyself." This opens a twofold view, viz.:—1. Nature of spirituality, or religion of sentiment. 2. Morality, or religion of conduct. The one relates to the vast invisible realm of thought—future. The other to the realm of visible thought—present and practical. We have both morality and religion combined. They cannot be separated; they have the same root; they are not two elements in accidental juxtaposition, but are reciprocal and philosophically needful to each other. It is the disposition of some to make religion the whole of life, and quite undervalue the other part. Not that they are

WITHOUT CONSCIENCE.

They are afraid that, because they have seen that

religion the whole of life, and quite undervalue the other part. Not that they are

without conscience.

They are afraid that, because they have seen that they will be demoralized, and so go to the other extreme, they stand apart and meddle as little with practical life as possible. And on the other side are those who exait morality and disparage religion. There can be no spirituality without morality. They are indispensable to each other. I hold the unity of the Supreme command, "Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself," and the two together. The practical side of spirituality tends toward vagueness, enthusiasm, idealism, moral selfishness, and all these elements of spirituality tend to run into inanity. If men were as much alive te practical religion as to idealism it would be better. It has been said that, while we are made of God, every man creates God; not in reality, not in personality, but in their own realization. If we had no knowledge of the earthly sentiments we would not know the meaning, when applied to higher things, of mercy. If we did not understand the meaning of mercy here how would we appreciate God's mercy?

There is selfishness in every faculty. There is selfishness in kindness, in worship and in piety. There are many who separate themselves from the world and become

SELF-CULTURISTS,

that they are made of finer qualities, have a perfect sense of self—an introversion, and say, "What will thou have, O self, O Soul?"

The only school against which Christ spoke was the school of the self-culturists—the Pharisees. Without ethical development morality becomes narrow, secular. It needs a larger horizon. Men need to have the range of being enlarged. What mankood is cannot be learned by law; what one owes to his neighbor cannot be found out by law. It says thou shalt not twenty times for once it says thou shalt not wenty times for once it says thou shalt. The positive parts of law are his duties by asking the law. We need the spiritualist element to enlarge

preved deficient in ethics. Then it is that the postmoralists suffer.

But by and by some of the Spiritualists lie a little
or steal a little; then the moralists have their time;
then they pelt each other. Spiritualists say that
morality is not good for much, and some of it is
not. How much better if they worked together.
The world has never yet seen either side developed in the full

INSPIRATION OF LOVE.

The world has never yet seen either side developed in the full INSPIRATION OF LOVE.

What whole bodies have ever made an exhibition of spirituality underlaid by morality? I know all industries are benevolent elements. No industries in the control of the children who will grow up under that roof? Will not the fragrat of the thought pervade his work? If men would out connect these things, and not think, "How much shall I get for this day's work?" This is my morality. While men are talking as to what shall be the coming religion, I ask men and they answer, "It is not in me." I ask the guide of my youth. He says it is God. What is surely this—love thy God with all thy heart and with all thy soul and with all thy mind.

SEVENTH AVENUE W. E. CHURCH. Dr. Wild upon Chart', y, Pure Heart and

Good Co'ascience.
Dr. Wild, of the Sever th avenue Methodist Episcopal church, Brooklyn, preached a sermon yester-day morning from First Timothy, i., 5—"Now the end of the commondment is charity, out of a pure

folgoed." In his introduction the reverend speakes set forth the comprehensiveness of Christianity and forganed." In his introduction the reverend speaker set forth the comprehensiveness of Christianity and its adaptiveness to man's weakness, hopes and fears. The effect of the gospel proclaimed its divine origin, and its power to bleas and enlighten declared it an all-needin thing for man to believe, to practise and enlist, whather true or faise it had been and was still a source of cousoitation to the fiving, a comfort to the dying and a support to many a weary one struggling with the world's rough ways. Through it they fought the good fight, kept the faith, ran the race and won the prize. One must be incapable of observation if he could not discern a whole-some difference between the man that feared flod and the man that did not. The commandments had wrought chastity, made pure the heart, toned the conscience and made faith sincere and effective. They had given shape to nations and allotted the deatinies of races. They had been inscribed on the banners of freedom and enfolded in the pregressive schemes of civilization.

A great many people made conscience they were all right. In the speaker's opinion it was only a sentiment—but the mere reflex of the man's decision. What a man believes is right his conscience never opposes. According to that theory a Hindoo mather was right when pressed by her conscience to throw her child into the Ganges. If we were to be entirely guided by conscience we would have a queer thing of it, for conscience had run through the world with the strangest idiosal-crasies, which its subjects were to to disjuite. Love sanctified conscience and intellect; without it both were as sounding brass. It needed this element to make prayers acceptable; but many petitions, Sampson-like, were shorn of their strength because lacking this quality.

The reverend gentleman concluded his remarks by urging his congregation to seek the end of the commandments, for therein was the perfectness of divine excellence, the end of toit and strife.

TOMPKINS AVENUE PRESBYTERIAN CHURCH. A Sermon by Dr. Clarke on Paul's Visit to Athens-Christianity and Culture-A Shy at the Beecher "Manhood"

Controversy-More Hope of Conversions in Five Points than on Fifth Avenue. Dr. Clarke preached yesterday morning to large and appreciative congregation at the above church. The text selected was the sixteenth verse of the seventeenth chapter of the Acts of the Apos tles:-"Now while Paul waited for them at Athens his spirit was stirred in him, when he saw the city wholly given up to idolatry." The circumstances of the visit of Paul to Athens, and his probable reflections whilst there, with a short description of the then city, formed the introduction to the discourse. Then the practical end sought by the preacher in the sermon he was about to deliver, was announced, namely:-The proof that belief in Christianity and culture do not always go

the preacher in the sermon he was about to deliver, was announced, namely:—The proof that betief in Christianity and culture do not always go together. This position was variously illustrated all the way through. If there was any city in which Paul might, with more confident expectation believe that his Gospel message would be received with favor, it was, certainly, in Athens, by the cultured Athenians. The narrative of his visit, as given in that chapter, showed with what almost scorn that message had been received. It had been always so. Christ preached at Jerusalem, among the devout Jews, but it was on the fringe of Judea, among a half-barbarous people, that the greatest moral triumphs had been achieved by the great teacher.

HUMAN NATURE,
when it was cultured, when it had encrusted itself around with the refinements, the learning and the teachings of men, rejected the humlity that was needful to the acceptance of the simple Gospel truth. There was more hope of the conversion of sinners by the preaching of the Gospel in Five Points than there was in Fifth avenue. "The carnal mind is at enmity against God." The Athenians had erected altars to all the virtues and to all the vices—nay, further, they had erected an altar to "the unknown God." They refused, however, to inscribe upon it the name of that God whom Paul preached to them. Yet the Athenians were Greeks, distinguished by many virtues, by the development of a culture that is the admiration of the world. Was not this "the manhood" that was now so loudly praised, and which it was said religion came into the world to develop? Paul did not, like some modern ministers, drop the Christian in the tourist or the missionary in the wanderer. There was much at Athens that might have tempted Paul aside to the neglect of his great work of preaching the truth. His historical associations received on all sides abundant illustrations, and he might, perhaps, have been pardoned had he gratified his cultured taste. Paul took

THIS LAMP OF HIS PAITH

with him. The history w

THIRD UNITARIAN CHURCH.

to Repent-Discourse by the Rev. Mr.

Camp.
The Rev. Mr. Camp, of the above church, yester day preached from the following text:—"Repent, for the Kingdom of Heaven is at Hand"—Mat word with which John introduces himself to those

would say stands for something

LARGER AND OF NOBLER MEANING means vastly more than repent—reformation—not only sorrow for sin, but a determined purpose to conquer and cast sin out. "Reform, for the kingdom of heaven is at hand!" If we had

the kingdom of heaven is at hand!" If we had no other word of direction—if the teachings of Jesus furnished nothing by way of corroborating this thought—if James had never written this sterling chapter, still we should be justified in emphasizing this announcement. Jesus speaks with unmitigated scorn, with a severity, too, to those who seek to enter His kingdom by any other way. Jesus says, "inasmuch as ye did your duty to one of the humblest, ye did it unto Me." and He teaches the worthlessness of everything clese as compared with this. Christ seemed to impress upon His hearers that

RELIGION IS NOT A SERVICE
so much as a life, that its presence is not proved by a word by our ritual, but by a holy temper, a tendency within us towards divine things; and, therefore, the minister concluded, that we are in the truest sense combining this work and building up the Kingdom of Heaven to-day when we call attention to and emphasize this important fact so eagerly and forcibly announced by John, and so faithfully and truthfully exemplified by Jesus—viz., the essential relation between morality and religion. It is desirable to know the utmost we can concerning God. In the stars, the sea, the storms, in everything the seeking soul shall find its God. God is sum and centre of goodness, and we can never faily know Him or understand this inifeable peace which comes from Him until we are willing to so prepare our guest chamber—the heart—that THE DIVINE GUEST SHALL COME
and fill us with His own heavenly delight. To understand goodness we must be good; to know God we must be God-like; to build up a kingdem, which deserves the holy title, we must attend to the cultivation of moral qualities; we must reform and refresh our lives according to some lofty ideas, and thus shall the kingdom of heaven be reached. Can anything short of Almighty grace deal tenderly and justly with the man who darest to preten the simple, sincere, rough honesty of a man who may be profane, whose shadow may never darken a church door to

simple, sincere, rough honesty of a man who may be profane, whose shadow may never darken a church door to THE OILY-TONGUED MAN

who can discourse so serenely about religion, but is full of all manner of uncleanness. The minister spoke of the duty of Christians in a charitable line, and said that nearly every well-to-do family wastes enough each day to keep a human being alive; and we have a spiritual waste as well. In the name of religion weary men and women are defrauded. They ask for bread; they know that nothing else can appease the imperative clamor; too often they have been offered a stone. Instead of the simple divine word of the Gospel, which neems encouragement, uplifting, growth, which sexaks to a Ruman soul.

In the most natural, persuasive tone, they have been asked to believe a system which has merit in their estimation only as it has difficulty and contradiction—something to compet unquestioning forth, something which human reason cannot explain and must, therefore, let alone. The clergy-man dwelt at some length in elucidation of the difference between religion and morality, and stated that the time of triumph is delayed by our unwillingness to conquer what is base and unworthy and to eject the devils, which have learned how to manage us, who know where we are weak, where best to assail us. He concluded by saying, oh, brethren, when I think of our responsibilities what we may do for and be to each other; how the dear, divine cause may fourish under our care, and how we may consciously spread the blessing of God's truth; how we may in spirit encourage and strengthen others; it seems to me we are greatly blest. I love mere and more this precious lath which teils me that my feeblest, blindest effort to find God is not a failure—not without promise, and I love to reiterate the blessed word. Reform come out, of the gloom and dreariness into the warmth and light. You have but to turn youllong geves toward God and He meets you with a smile of heavenity welcome.